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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1860.

Can we Raise \$100,000 ?

" We are of opinion, that at least the sum of \$100,000 should be raised in the ensuing year, for the Domestic Missions of the Church, and it can be done. and more, if the Church will but do its duty. We are persuaded that 1,000 persons, or parishes, can be found to contribute \$100 toward this fund."

COMMITTEE ON THE REPORT OF THE DOMESTIC COMMITTEE.

The Closing Year.

WE fear the issues of the year will not be such as we had hoped. The receipts, of late, have been much smaller than in the early portions of the year. We had hoped for a regular and steady increase, and therefore abstained from the frequent and urgent appeals of former years. We supposed these to be unnecessary, but our experience proves that, without line upon line, and constant efforts, the tide of contributions is stayed, and we are left to mourn over diminished receipts and the prospects of embarrassment.

The amount from legacies, this year, is much smaller than of the last year, and yet the aggregate receipts about the same, including the special contributions for Bishop Lay and others. May we not hope that the remedy will be applied, and that speedy and liberal contributions, if needs be, by extra means, will be made, and forwarded from all who have the cause at heart ?

*Letter from Bishop Lay.*FORT SMITH, ARK., *Aug. 18th, 1860.*

REV. AND DEAR SIR :

My equanimity has been a little disturbed by the publication of my letters from the Swamp. In truth, I do not need sympathy on the score of personal hardships. Rough jolts and rough company are not detrimental to the physical and moral well-being of a clergyman accustomed to town life ; nor is it difficult, where the motive suffices, to adapt one's self to new circumstances. I trust the Church has heard the last of " Bishop Lay in trouble."

Some things I wish the Church could appreciate. How vast is this field, so that one man cannot even traverse it thoroughly in three years ; how various in circumstance and language, so that one mind is inadequate to its faithful study ; and how few are the resources, other than mere personal exertion, whereon to rely. Formidable distance, weary space, many days on the way, for one of proper ministerial employment—all these should be remembered. Still I am in good heart. If my brethren will have patience ; if while some help, others will only not hinder, I am persuaded that, by God's blessing, in two years more we can show at least an humble beginning made here and there, in Arkansas, New-Mexico, and even among the Indians. Some clergymen are ready to come to us, and two faithful women have intimated their readiness to devote themselves to such Missionary employment as befits their sex. For all these, work can, in a little while, be found ; and I trust the means of supporting workers will not be refused.

In selecting Fort Smith as a residence, my choice was determined by its centrality to the Missionary district. My home is within a stone's cast of the Indian line, and we have reason to expect that Santa Fé will, in the fall, be accessible by stage in fifteen days.

Fort Smith is the great trading point with the Indians. Every large store has its interpreter. Daily we see the red men coming in on their little ponies, and may hear their strange discourse. This place is also the point of departure for the far West. We see officers of the army, Indian agents, and traders, from whom much valuable information may be gained. The wonderful enterprise which these men exhibit, the carelessness with which they speak of hardships and perils, are very instructive to the missionary of the Church.

One of the marvels of the age is the overland mail. Had its success been partial, had terrible disasters occurred from time to time, we would have appreciated the grandeur of the undertaking. The completeness of

its success hinders it from being appreciated. Think of a stage traversing this continent, through arid plains and the most hostile, marauding Indians, and yet performing its trips without accident or delay! Said a young friend to me just now, "You can send off your letter in the morning, for the overland stage from California comes in to-morrow." A special providence has watched over them. Once only the stage was stopped by Indians. They made the passengers dismount, emptied the stage, turned it over, and examined its every part. They then restored it to its place, and their curiosity being satisfied, sent it on its way. They regard it as "an institution."

Surely the children of this world teach us a lesson. With enterprise, holy boldness, and a sublime confidence in the ultimate triumph of the Gospel, what favoring providence is too much for us to expect?

During July and the present month, I have been able to travel very little, in consequence of the intense heat and drought, and the difficulty of finding water and forage. My plans are made, as follows: next week I commence a travel of some 700 miles in Arkansas, by private conveyance. In October I am to make an excursion into the Indian country going as far as Fort Cobb, 300 miles west of this place. During the winter I hope to be able to avail myself of steamboats, and visit along the river. In April or May, I propose to go out to Santa Fé, and down the valley of the Rio Grande. I long to shake hands in New Mexico with our earnest brother Southgate.

Such are my plans. I trust I may be able to carry them out. Yet, at the best, poor must be the result of efforts scattered over so wide a surface. If any blame the wisdom of this policy, let them consider that others are at work and prospering in these Indian and Mexican countries, and that a bishop incurs a fearful responsibility if in his interest for the more encouraging portion of his charge, he consents to the neglect of the rest.

Among my occupations this summer, not the least interesting has been in the mule-market. I am the purchaser of four of these valuable animals, and although I ventured to buy in person, am happy to have the approval of the very large number of acquaintances and strangers who have looked on the negotiations with intense interest.

Ham and Mouse, I hope, are destined to become famous. They are very large, strong, and gentle; their color may be surmised. An ambulance and a large stock of carefully selected religious books await them on the banks of the Mississippi. I have invested some part of the funds granted me in this way, and have employed a young communicant of the Church as book agent. It is proposed that he shall explore the State, sell his books, and especially find out and report to me the names of per-

sons friendly to the Church, who dwell on the by-ways, of children to be baptized, and the like. This is an experiment, but "nothing venture, nothing have."

Pet and Pete are my own peculiar, purchased with the funds sent me by some kind friends of the Old Dominion. They are more nimble than their companions, and somewhat less decorous in deportment, but will carry me faithfully over prairie and mountain. I have an old buggy, and a new saddle (a Mexican saddle, all straps and strings and wooden stirrups). Where the road becomes impracticable for a wheel vehicle, I can saddle Pete, with the assurance that he will carry me very well at his peculiar gait, which they call a "shuffle."

With a good cause, some thoughtful friends, and a pair of mules, surely, my Dear Doctor, a Missionary should keep cheerful.

Thus have I touched merely on the surface of things. I do not now pretend to go deeper. As yet I am myself a learner, only trying daily and hourly to get a more thorough insight into the characters of those with whom I am to deal. I have elaborated no great schemes, but endeavor to talk by the way, to preach in houses, and under trees, with responses and without, and to avail myself of every opening I can find. I trust I may make no serious mistakes, nor in the effort to avoid them, be negligent of opportunities. May He, who alone can impart the gifts, give to us all, the earnest zeal, the right judgment, the heavenly charity, without which vain are all efforts to save men's souls, and to build up the Church of Christ.

I could wish that in the task before me I had the good will of all my brethren. Great sorrow has settled upon me, when, in an hour of rest, I have turned to my church papers only to read that this Missionary district, as at present organized, is unworthy of confidence; and to see men adjured in the name of the Gospel which they love, to withhold from us their help and sympathy.

My work is too vast and real, too exhaustive of every energy, to allow time for controversy. Unconscious of anything in my doctrine (which has been always freely avowed), deserving of suspicion, or of any presumptuous dereliction in office, I can only keep on my way, using all honesty and all courtesy, and at least, by act of mine, sundering no blessed tie of brotherhood which the Church recognizes and approves.

I remain, very truly,

Your friend and brother,

HENRY C. LAY.

Washington Territory.

Olympia—Rev. D. E. Willes.

The place from which I address you now, is the capital and one of the most important towns of the territory ; first, from its situation at the head-waters of that great inland sea, Puget Sound, which furnishes a good outlet to market for the productions of this portion of the territory ; secondly, from the fact that it is surrounded with vast forests, containing inexhaustible supplies of fir and cedar—to prepare which for market there is one or two mills already erected and in operation, and vessels are loading from time to time with lumber and spars for San Francisco, the Sandwich Islands, and for China ; thirdly, from the fact that the waters of the Sound are easily reached from the Pacific Ocean, there being no such obstruction to reach our harbors as those of Oregon, from the bar at the mouth of the Columbia, the Straits of Jean de Fuca leading direct from the ocean. These advantages indicate to me the future importance of places upon the Sound, when the Atlantic and Pacific shall be linked together by iron bands.

Thus much for the natural advantages of this region. As to the religious and moral qualifications of *all* the residents, as much could not with truth be said. Infidelity and skepticism are not nourished in secret ; intemperance does not fix the same blot upon the escutcheon of individual reputation as in the older settled portions of our country. Many of our population, though emigrants from the States, seem to have forgotten the religious and moral restraints of early education and habit, and deem themselves emancipated from restraint and responsibility, in proportion as distance has been placed between them and the salutary influences of the Atlantic coast. Still, there are many here of upright, manly, and noble character, whose religious and moral deportment show them actuated by conscientious motives. Many, also, are there, who think less of God and the future than the excitements of money-making, the delirium of politics, or the delicious frenzy of intoxication. Perhaps the proportion is no greater than with you, but the fact is rendered more apparent by the paucity of the population.

The Methodist denomination sent missionaries here early in the settlement of the country ; continued accessions from home has given them a dominant influence in numbers. I think they may safely be set down as constituting four fifths of the religious portion of the community. Hitherto, until the arrival of the Rev. Daniel Kendig, as army chaplain at Fort

Steilacoom, and myself at Olympia, the only Church clergyman has been the Rev. Dr. McCarty, of Fort Vancouver ; and now, since the Rev. Messrs. McCarty and Kendig must necessarily confine themselves mostly to the discharge of duties connected with their several appointments, the only place where the Church is brought immediately before the people is here at Olympia ; though Dr. McCarty has finished, and recently had consecrated, in the village of Vancouver, a chapel open not only to the officers and soldiers of the garrison, but also to the inhabitants of the aforesaid village.

Upon my arrival at Olympia I found the Church represented by few in point of numbers, though these few I find churchmen indeed, having preserved, for a long series of years, their affection and loyalty to her unimpaired, though deprived of any other than occasional services by Bishop Scott and Dr. McCarty.

For several Sundays I officiated in the Methodist chapel, kindly loaned for that purpose until a room had been prepared for the suitable solemnity of worship. Since then I have preached twice each Sunday, with the exception of three, in which I was confined to my bed ; the congregations have been good, and constantly increasing. I think I can perceive an increased fondness for our service among the people, as they become more and better acquainted with the excellences of that "form of sound words." To the sermons and ordinances of the Church most devout and reverend attention has been given.

A few Sundays after my arrival Bishop Scott visited Olympia, preached to crowded audiences, and administered the rite of confirmation to one person. The Bishop is exceedingly happy in his pulpit efforts, and whenever he speaks it makes a most decided impression upon his auditory, his matter being weighty in quality, his manner of delivery slow and distinct, and his application of the same pointed and clear. Audiences were spell-bound as he concisely but clearly explained the rite of confirmation, the necessity and the bounden obligation resting upon those who had been given to God in infancy in holy baptism. Some such cases were present in the congregation. Such was the rapt attention given, you could hear the suppressed breathing of the delighted crowds.

I have baptized one infant, and several, I am informed, are waiting the rite, of which notice will be given in my next. Our number of communicants, at present, is but six ; three or four more will, I think, dedicate themselves to God by the reception of that rite, when next the Bishop comes, which will be, I trust, in about a month. I have administered the Holy Communion monthly since, and upon Trinity Sunday.

The number of stated attendants upon our services it would be impossible for me, with any degree of accuracy, to give, as it has not yet settled down into aught fixed and determinate, and will therefore defer till my December report.

*Kentucky.**Elizabethtown—Rev. J. C. Tennent.*

HAVING, in my consecutive quarterly reports, given my detailed operations in the parish, I shall in this briefly notice the advances we have made since July last. The gain in the number of communicants, although appearing by the statistics to be but three, is in reality five, death having deprived us of two of our members. The increase is then similar to the previous year. Only one was confirmed during the year, but there are two awaiting confirmation (which would have been three), but again death stepped in, immediately after the baptism of the person.

A Sunday School was established last Advent, and has been in successful operation, having increased in numbers from 26 to 60 pupils. This is the most gratifying feature of the year's work, although it has involved much additional labor on my part, having not only to superintend it in person, but also to teach in it a Bible class of young men. I have no hesitation in saying that our Church will ultimately benefit largely from the teachings given, which have so cordially been received. In the Church's system there is such a freshness of Gospel truth, and complete adaptedness of religion to the wants of every one, that it commends itself to the minds of the older pupils over the systems of the various other denominations which surround us. As yet, however, we have had but one practical exemplification of this, in the case of a young lady, who is now about to be baptized. But in a mixed religious community, as this is, we have gained a great deal when prejudices are seen to be overcome, and when the impressible minds of the young are allowed to be influenced.

After having made three visits to Belmont, I discontinued, in February last, further services at that place, the Bishop concurring in the same. It was due to this change that the Sunday School at Elizabethtown became, as it could not before, a practicable object.

Whether it is better to concentrate efforts on one station, in the expectation of making it self-supporting, and thence pushing on to a new point, or to combine several new points under one minister, is a question upon which a great deal might be urged on either side. My impression is that

the former is preferable, since the advance is sure and comparatively rapid. This seems conformable to my experience, since I have noticed the great disadvantages attendant upon the joint management of the two stations, Elizabethtown and Belmont, and the benefits resulting when one alone has been attended to. Since the foreseen failure to provide "Bowling Green" with missionary service—a town of about 2,500 inhabitants to the south of this—the latter of the two plans seems wholly inadequate. And I do not see any probability of the Church there being resuscitated until Elizabethtown becomes self-supporting, or nearly so, and then capable of extending to her a helping hand.

Hopkinsville—Rev. S. Herman.

Since my last report I have been constant at my work, hindered neither by weather nor illness, preaching two and sometimes three times a Sunday, besides twenty-four times on week days. This field is the hardest for the Church that I have ever seen. A larger class than ever before has been added to the Church ; many people of the different denominations attend our services. We added over a hundred volumes of strong books to our parish library ; these are being read by many outside of the Church, and may silently produce a revolution in the public mind. We had to expend about four hundred dollars in necessary repairs about the church and parsonage. This accounts for the smallness of our contributions for missionary objects. I trust that another year this parish will do much more.

Michigan.

Saginaw City—Rev. E. Magee.

EARLY in the spring application was made to this parish by the Vestry of Trinity Church, Bay City, some fifteen miles distant, for one half my time and services. They were then employed in completing a church edifice capable of seating perhaps one hundred and fifty persons ; and, as the expense of its erection was borne mainly by themselves, but few in number at most, it was deemed best by them, for the time, to begin in this way, and at once.

For good and sufficient reasons the application was entertained—not the least of which was the fact that although our own church debt had, months before, been *individually assumed* by responsible parties in and out of the

Vestry, yet such was the hardness of the times that, notwithstanding the most unwearied efforts to cancel it, more than one half the amount still remains unpaid. I now alternate between the two places, and find the arrangement, so far, to work much better than I feared, in its bearings generally upon the interests of both parishes.

On Wednesday, May 9th, the Bishop of the Diocese visited Saginaw City, and consecrated our house of public worship by the name of "St. John's Church." At the same time he administered the rite of confirmation to ten persons, who therein renewed the vows of their baptism.

The next day he went down to Bay City, and consecrated the church edifice erected there, and appropriated it to the worship of Almighty God by the name of "Trinity Church." The congregations in both places were large and attentive, and appeared deeply impressed by the nature of the services peculiar to the occasion. To the little band of Episcopalians in each city, respectively, the day in question was indeed a day of jubilee. Heroically and long they worked for it, under every discouragement, with a self-denial and a persistency worthy the cause; and they have now the happy satisfaction of being able to bow in worship before the God of their fathers, under a "roof tree" *free from debt*.

As yet the Holy Communion has been administered but twice in Trinity Church, Bay City, and already five communicants have been added, thus nearly doubling the original number. The attendance upon divine service is uniformly large, and leaves but little available space unoccupied. A Sunday School has just been organized, moreover, and the success attending it leads us to hope that it will, indeed, be a nursery to the congregation, where grow the trees of the Lord's planting.

Trenton—Rev. Milton Ward.

I have nothing of special interest to communicate, except that I have commenced regular Sunday services, one on each alternate Sunday, at Wyandot, a village on the Detroit river, twelve miles helow Detroit. Its iron works, which will be largely extended the present year, will secure to this village, which is of very recent origin, a large and increasing population. I regard this as the most important point in my whole field. I cannot promise for the immediate future, but I can say that the present is auspicious. If God will vouchsafe his grace and blessing, we can do all things.

Jonesville—Rev. L. H. Corson.

Twice every Lord's Day, once on all the festivals and fasts of the Church, and once a week during Lent, and every day during Passion Week, since the first of January, I have visited Quincey, a village twelve miles west of this place, once a month, on a week day, and my services there have been highly blessed. Three of the infant and two of the adult baptisms reported, and also five of the persons reported as confirmed, were from Quincey. We shall probably have two candidates for Holy Orders from that place—one of whom, with the Bishop's consent, conducts the service of the Church every Lord's Day; and a few devoted churchwomen there conduct a small Sunday school.

My field of labor embraces a region large enough for a primitive diocese. There are within this Mission seventy-five communicants, viz.: forty-five at Jonesville, twelve at Litchfield, ten at Allen, and eight at Quincey. Oh, that we had laborers to cultivate this field! I do what I can. The statistics of the past year show that my feeble labors are not in vain. Never, since my ministry began in Michigan, has the parish where I reside been so flourishing as during the past year. Already the Vestry begin to discuss the necessity of enlarging the church edifice.

*Indiana.**Bristol—Rev. H. M. Thompson.*

SINCE my last report I have spent my time in Bristol and Goshen, giving alternate Sundays to each, up to the 15th of April, at which time St. James' parish, Goshen, obtained the services of the Rev. C. A. Foster, who has taken up his residence at Goshen, giving every other Sunday to Mishawaka.

I am happy to be able to state that during the year closing with this report, everything has been so ordered by Him who is both the Mighty Rock, the foundation, the corner-stone of His Church, and the strength of His own appointments, as to work together for the good of His people, causing us, with some of old, to say "the Lord hath done great things for us, whereof we rejoice." And to His great name be all the glory.

I expect now to give half my time to Lima, which is between twenty and thirty miles from Bristol.

Iowa.

Mount Pleasant—Rev. B. R. Gifford.

DURING the first half of the six months which this report covers, I continued in charge of the parishes at Cedar Falls, Waterloo, and Independence. I also made a visit to a number of the towns situated in the valley of the Upper Cedar, holding services and preaching in them all, and baptizing several children.

Scattered here and there as our Church people are, and some of them having for years been deprived of Church privileges, even an occasional visit of a clergyman among them is greatly prized, and inspires hope that the time may come when they will enjoy regular services.

Having for more than two years and a half been engaged in what may be called itinerating missionary work (though having direct charge of three parishes) I removed, the first of April last, to the town of Mount Pleasant, and took charge of St. Michael's parish, rendered vacant by the removal, in December, of Rev. E. F. Judd to Davenport. During the winter regular services were maintained by a lay member of the Church, now a candidate for Holy Orders.

The parish has suffered much by the removal of families and communicants, but the present prospect is quite encouraging. The Sunday school has greatly increased of late, numbering between forty and fifty pupils; and the Sunday congregations are often large, and much solemnity apparent. There is that in connection with our liturgy service which seems peculiarly calculated to impress and solemnize the mind of the worshipper, and but few are to be found, who attend for a considerable length of time on our services, who are not willing to acknowledge the superiority of our form of devotion over that of others. Such have I uniformly found to be the case in the various places where it has been my privilege to labor during the three years past; and it cannot be doubted that this, among other things, is tending, and will yet more tend to spread the influence of our Church—to greatly extend the borders of our beloved Zion in this western as well as other portions of our country.

Durant—Rev. W. Y. Johnson.

Another year of missionary labor has passed into eternity, and its record has gone up on high. Well is it that we are called upon at stated seasons to report progress to those from whom we receive support, that we may be reminded of that higher tribunal where we are to give "an account of our

stewardship." A retrospect of the past may serve to quicken us to renewed effort for the future, and fix our faith in the promises of God, by reminding us of the evidences of his former faithfulness and truth.

During the past year I have officiated regularly, on alternate Sundays, at Durant, in Cedar county, and at Buffalo, Scott county, twenty miles distant. Our whole work here has been one of faith, as "faith is the evidence of things not seen." Our hope is in the future, when the pressure of hard times passes away, and emigration shall resume its once vigorous flow. There are some indications that these rich and beautiful prairies are to be filled up with an incoming population, when we hope to see larger congregations and accessions to the Church, giving promise of future usefulness. No place that I have seen in the West, during more than twenty years' residence, so new and so recently settled, offers richer rewards to the tiller of the soil, to the new settler the privileges of the Church and schools, as the vicinity of Durant, Iowa. These advantages, with many others it possesses, render it almost certain that at no very distant day we shall have cause to rejoice that we have not relaxed our labors to cultivate this field during the dark season of pecuniary embarrassment and discouragement.

We are patiently waiting the indications of a "better time coming," praying that "God's set time to favor Zion" may come, and our night of waiting be turned to day. Our beloved Bishop shares in all our anxiety to see Zion prosper in this new and needy field, and in the hope that we may one day see her "putting on her beautiful garments."

Our congregations at Buffalo are steadily increasing, and our Sunday school is also a source of encouragement. One year ago we reported five teachers and twenty-eight scholars; now we report seven teachers and forty-five scholars. Had we the means to build a church dedicated to the worship and service of Almighty God, we might hope for permanency in the future history of this parish. For these things we wait in faith, and labor and pray.

Mississippi.

Aberdeen—Rev. J. W. Watson.

SINCE my last report I have been, in the good providence of God, enabled to sustain the regular services of this post without a single interruption. Our congregations are large, and apparently more attentive than ever. The ground has been so long, and so entirely occupied by the sects, that our progress must be slow, at least for a time. But the people give us a willing ear, prejudices are gradually wearing away, and the result

must be the establishment here of a self-supporting parish, and that at no very distant day. The establishment of a self-sustaining parish in this, now one of the most important points in the State, and whose importance will be largely increased when the railroad to New-Orleans, now being constructed, shall have been completed, will repay us for all the time and money bestowed upon it.

Since my last report I have baptized three children, solemnized one marriage, and attended one funeral. Nine have been added to the communion, but removals keep our number down to about thirty. Several adults are looking forward to baptism, and doubtless at an early day will receive that holy sacrament. Our prospects for the future are cheering ; we look to that future confident of final success.

Georgia.

Rome—Rev. W. H. Clarke.

THE condition of my parish is decidedly encouraging at this time. Our congregations show a slow but steady increase, and the interest of our people in the work of the Church is more evident and earnest. The church was opened for public worship daily, during Lent, with an average attendance ; as good as I could expect in view of the engagements of most of our members.

In April we completed the payments on our parsonage property, and are now wholly free from debt of any kind. This purchase, which seemed essential to the permanence of the parish, owing to the scarcity and cost of rented houses among us, has taxed our efforts to the utmost for the last three years, during which we were generously aided by friends in different parts of the diocese.

A few weeks since we were presented by St. James' Church, Marietta, with a secondhand parlor organ. Although a small and unpretending instrument, it is well suited to the size and character of our church building, and adds a new charm to our usual worship. Up to this time we had depended on the kindness of a gentleman belonging to the parish for the use of a melodeon.

I have baptized seven infants and children, and buried one adult, within the last six months.

I officiate at the church of the Good Shepherd, Cave Spring, on the last Sunday afternoon in every month, during warm weather, although it obliges me to omit evening service at home, and drive some seventeen miles on those days. The congregations, on these occasions, are always large and

attentive, and although with a few exceptions not Churchmen, all seem to appreciate the visits very highly.

I occasionally preach at a Sunday school three miles from Rome, to a very respectable assemblage of country people, who are glad to "hear preaching" of any sort. They are wholly ignorant of the Church and her services, but always listen respectfully to such simple, practical truths, as may be presented for their instruction.

The Bishop expects to visit us during the summer, when a small but very promising class will receive confirmation.

Owing to an interest felt by some of my people in the church at Danville, Ky., burned last winter, I have appropriated our offerings for June to that object, otherwise they would have gone for Domestic Missions.

We shall always do our best to help you, but I have no rich people whom I can influence to give largely. What we accomplish for ourselves and others is the result of small gifts from men of moderate means.

Texas.

Gonzales—Rev. J. M. Goshorn.

DURING the last six months we have had regular services on Sundays, except when attending our convention, and one Sunday spent at Clinton, where there are several communicants, and a fine prospect for establishing the Church. The Bishop visited them on his return from convention, held divine service, baptized one adult and four children, and confirmed one person.

The parish at Gonzales has been very much weakened by the removal of those who contributed largely to the salary of the rector, and other contingent expenses; but we have had some additions, and our numbers and general attendance are about the same.

On the fourth Sunday in Lent our Sunday school was organized, which I superintend. We now number thirty scholars and ten teachers, who are all deeply interested in their work. We have received from the Church Book Society an ample supply of instruction books, and one of our noble-hearted laymen, Dr. D. W. Brodnax, donated to the school one hundred volumes of the Sunday School Library. I have just sent for thirty copies of "The Children's Guest." The New-York Bible and Prayer-Book Society have sent us a donation of Bibles and Prayer-Books, which we very gratefully acknowledge, and which will aid us very much in our work of building up the Church in this portion of the Lord's vineyard. The Bishop

White Parish Library Association, of Philadelphia, have also sent us a donation of twenty-five volumes of standard works, for the use of the rector, together with one dozen small prayer-books, and a variety of tracts, from the Female Tract Society, which we most thankfully acknowledge. Such favors no one knows better how to appreciate than the missionary, with a small library of his own, who is cut off from intercourse with his brethren of the clergy, and meets with no one with whom he can exchange fraternal feelings, from the meeting of one convention to another.

I have also opened, since my last report, a service once a month, for the benefit of the servants. They appear to be very much interested in the parts of the service in which they have been instructed, and there are indications of much spiritual good from our labors among them. The prospects of the parish, on the whole, are encouraging, though we have, as in all new countries, many difficulties to encounter, and much prejudice to overcome.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from August 15th, to October 1st, 1860 :

Maine.

Portland—St. Luke's.....\$12 12
 " St. Stephen's..... 10 00 \$22 12

Vermont.

Norwich—St. Andrew's..... 1 75

Massachusetts.

Boston—Dr. Morland..... 10 00
 Pittsfield—Hon. E. A. Newton. 50 00
 Sherburne—A. H. Blanchard
 and wife..... 2 00 62 00

Rhode Island.

Newport—Rev. C. H. Page..... 2 50
 Providence—Grace..... 23 00
 " Redeemer..... 25 00
 " St. John's Morning
 S. Sch. pledge to Bp.
 Lee, for quarter ending
 Sept. 1st.....125 00 175 50

Connecticut.

Ansonia—Christ..... 5 35
 Bradford—Trinity..... 5 00
 Hebron—Mrs. L. J. Hendee.... 2 00

Marbledale—Rev. N. S. Wheaton.....\$20 00
 Middletown—Holy Trinity..... 32 13
 " St. Stephen's, a
 member..... 10 00
 Milford—St. Peter's..... 8 49
 Monroe—St. Peter's..... 5 00
 Newtown—Trinity, toward the
 \$100,000.....100 00
 Oxford—St. Peter's..... 5 00
 Quakers' Farms—Christ..... 5 00
 Roxbury—Christ ½..... 3 00
 Southport—Trinity..... 16 00
 Stamford—St. John's..... 60 00
 Watertown—Christ..... 30 00 \$306 97

New-York.

Annandale—Holy Innocents'.. 27 00
 Beechwood—St. Mary's..... 10 75
 Briar Cliff—All Saints..... 7 00
 Canton—Grace, for Bp. Lay.. 40 00
 Claverack—Trinity..... 4 77
 East Hampton—St. Luke's.... 5 00
 Fishkill Landing—St. Anna's.. 57 00
 Hempstead—St. George's..... 28 75
 Middleville—Through Rev. W.
 Baker..... 6 00
 Morris—Zion..... 50 66
 New-York—All Saints..... 12 00
 " " Memorial..... 15 00
 Norway—Grace..... 3 00
 Pleasant Valley—St. Paul's... 2 00
 Rockaway—Trinity..... 10 00
 Sag Harbor—Christ..... 1 00
 Schenectady—St. George's.... 15 00
 Ulster—Trinity, add'l..... 40 00
 Walden—St. Andrews'..... 3 00 337 93

Western New-York.			
Niagara Falls—St. Peter's. . .	\$8 42		
New-Jersey.			
Elizabeth—Christ.	\$25 00		
Morristown—Christ.	5 23		
Mt. Holley—St. Andrew's Fem., Missionary Soc., add'l., . . .	20 00		
New-Brunswick—Christ $\frac{1}{2}$	33 75		
Swedesboro—Trinity.	12 00	96 01	
Pennsylvania.			
Chestnut Hill—St. Paul's. . . .	15 00		
Lower Dublin—All Saints. . . .	65 00	80 00	
Delaware.			
Broad Creek—Christ.	2 00		
Laurel—St. Philip's.	1 79		
Little Hill—St. John's.	1 39		
Millsboro—St. Mark's.	2 42		
Seaford—St. Luke's.	4 40	12 00	
Maryland.			
Castle Haven Neck—St. John's. .	3 40		
Cumberland—Emmanuel S. S., for Ch. at Sioux City. . .	5 00		
Havre de Grace—St. John's S. School.	10 00		
Huntingdon—St. John's, a thank off'g from a mem- ber for Bishop Lay.	50 00		
Poolesville—St. Peter's.	18 00		
Queen Anne and Talbot Co.—St. Paul's.	58 00	144 40	
Virginia.			
Hanover Co—St. Paul's, for Ep. Miss. Asso.	5 00		
New-Kent—Mrs. Dr. M., for Ep. Miss. Asso.	5 00		
Richmond—St. James, Mrs. S., for Ark.	10 00		
Williamsburg—Miss K. Waller " Mrs. B. M. P.	5 00	30 00	
North Carolina.			
Raleigh—Christ, $\frac{1}{2}$	22 00		
Scuppernon—St. David's. . . .	90 16	112 16	
South Carolina.			
Aikin—St. Thaddeus.	31 00		
Beaufort—St. Helena, for S. West.	10 00		
Bluffton—St. Luke's.	63 00		
Bradford Springs—St. Philip's. .	4 00		
Charleston—Calvary.	10 00		
" St. Michael's, for Bishop Lay.	5 00		
" St. Philip's.	10 00		
Columbia—Trinity.	12 66		
John's Island—St. John's, for Bishop Lay.	30 00		
Sumter—Holy Cross.	11 00		
Wellington—O. T. P., for Bp. Lay.	50 00	236 66	
Georgia.			
Athens—Emmanuel.	18 70		
Clarkesville—Grace.	\$22 30		
Ogeechee—Mission.	5 50	\$46 00	
Florida.			
Monticello—Waukeenah and Macedonia.		23 00	
Alabama.			
Mobile—St. John's.		10 00	
Louisiana.			
New-Orleans—Christ, for Bp. Lay's Miss.		100 00	
Texas.			
Washington.		6 00	
Ohio.			
Cleveland—Grace.	16 20		
Defiance—Phoebe Greene. . . .	1 00	17 20	
Illinois.			
Chesterfield—St. Paul's.		4 45	
Kentucky.			
Hopkinsville—Grace.	5 05		
Paris—St. Peter's.	15 00	20 05	
Tennessee.			
Shelbyville.		25 00	
Michigan.			
Detroit—C. C. Trowbridge, Esq. .	100 00		
Jackson—St. Paul's, add'l. . . .	40 00	140 06	
Missouri.			
Louisiana—Calvary.		5 00	
Wisconsin.			
Milwaukee—St. Paul's.	76 00		
Oneida—Mission.	2 00	72 00	
Minnesota.			
Basswood—Grove.	6 84		
Hastings—St. Luke's.	4 10	10 94	
Legacies.			
Bequest of Esther Slater, late of North Providence. R. I., through Messrs. E. S. Wilkinson and H. N. Slater.		5,000 00	
Miscellaneous.			
" A Missionary"	5 00		
Epis. Miss. Association.	162 00		
Returned, by Rev. W. S. South- gate.	150 00	317 00	
Total to October 1st.		\$7,422 56	
Am't previously acknowledged. .		58,691 54	
Total since October 1st, 1859. .		\$66,114 10	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1860.

AFRICA.

WE now lay before our readers several very interesting communications from Bishop Payne. In the first of these the Bishop presents a *new* Missionary field in Western Africa—new, in so far as it is a field hitherto unattempted by our Missionaries, and almost wholly unoccupied. The field appears to be one of much importance, and in view of its claims, there is occasion for that regret which often arises in the experience of the Foreign Committee, when they find themselves unable, for want of means, adequately to enlarge their work.

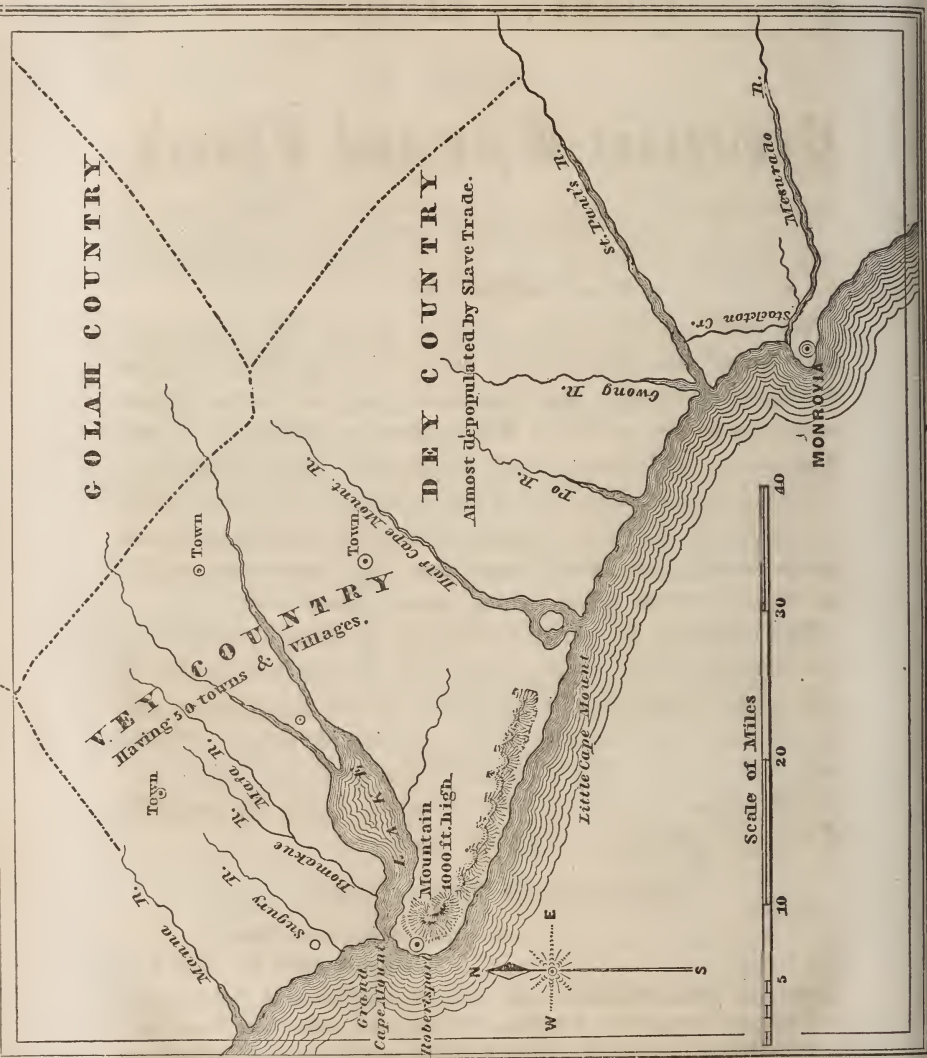
The extent of the work undertaken is always *fully up* to the measure of the ability which the Church contributes to this object; indeed, it usually presses beyond the ability of the Committee, in the urgency of its growing demands. Would that this urgency might be felt throughout the length and breadth of our Church, and that all might realize the necessity of enlarged offerings to this noble cause.

LETTER FROM BISHOP PAYNE.

AT ANCHOR OFF CAPE MOUNT, }
LIBERIA, *June 5th*, 1860. }

REV. AND DEAR BROTHER:—In the good providence of God we have just anchored here, after a passage of thirty-four days from Savannah. Our voyage has been, on the whole, pleasant, and we have had no death or serious casualty among the 250 souls with whom we sailed from the United States.

MAP REFERRED TO IN BISHOP PAYNE'S LETTER, ON PAGE 368.



SERVICES ON BOARD SHIP.

I have had an interesting missionary charge in the emigrants. Every Sabbath morning I have been able to hold services, and to preach. On Sabbath afternoon, I have had a more informal service, at which I have lectured, and been assisted by some of the more intelligent and pious emigrants. Besides, daily morning and evening prayer in the cabin, I have conducted service and lectured every afternoon in the steerage. Finding that there were a large number of children and youth on board, as well as adults, needing and desiring instruction; a few days after getting to sea, we organized a day-school, which has been kept up, with the exception of a few disagreeable days, until yesterday. The daily attendance here was about sixty. I have had, as superintendent of this school, the opportunity of giving systematic religious instruction to the whole school, as well as of teaching a Bible Class of eight or ten.

I have been assisted by the cabin passengers, and several in the steerage, who have considered it a privilege to be thus employed. On Sunday evening, at the request of the emigrants, I delivered them an address, with special reference to their duties and responsibilities as *Christian Colonists*. They seemed all to have assembled, fathers, mothers, old, and little ones. The scene was very impressive. I was reminded of the children of Israel assembling to receive the parting address of Moses. I thought the twenty-eighth chapter of Deuteronomy especially suited to the occasion, and accordingly read, and made it the subject of my parting admonitions to them. That God has blessed and will still bless this and other instructions, from *His own word*, I have the greatest confidence.

Mrs. Payne and Miss Griswold have had the usual ordeal of sea-sickness, and been otherwise unwell, but the former is now very comfortable, and the latter only slightly, and, as we hope, temporarily indisposed.

A DAY ON CAPE MOUNT.

Wednesday, June 6th.—On rising this morning, we found the infant colonial settlement of a hundred cottages spread out on the western side of a mountain, one thousand feet high. It is called Robertsport, in honor of the first president of Liberia.

Availing myself of the captain's kind invitation to accompany him on shore early in the morning, at 9 o'clock, I was at the *Receptacle*: the comfortable building erected, three hundred yards from the shore, to accommodate new emigrants.

I readily obtained an escort to go over the mountain. He proved to be a pleasant young man, who had emigrated from *Bryan Co., Georgia*. We followed for some time the streets of the town, which has climbed one third of the distance to the top of the mountain. Leaving there, we

entered by a path, one of these primeval forests, which, on the mountains of Wèbo, about the falls of the Cavalla river, had spread over me such a cool and refreshing shade. Here we had, besides the elevation and shade, a strong sea-breeze blowing fresh from the ocean. The top of this mountain, unlike those of Panh and Gero, on the Cavalla, has the advantage of abundant space for buildings and improvements. As I sat down under some giant trees on the summit of the mountain, one thousand feet high, looking out over the broad ocean, and fanned by the delightful breeze, fresh from its bosom, I could not but feel what a delightful health-station this would be. Here we have not to go, as from Cavalla, 60 to 80 miles interior, through various and often hostile tribes; nor even as at Bassa Cove, to stop at an intermediate station, 15 miles from the coast; but at once we may land, and, in half an hour, be at as great an elevation as Bohlen Station.

This mountain is some six or eight miles long; its neighbor, with its spurs, stretches off nearly to little Cape Mount, thirty miles distant.

CHARACTER OF THE COUNTRY IN THE REAR OF THE MOUNTAINS.

So far all looked very well. But what was the character of the country in the rear of these mountains? This I now proceeded to ascertain. Proceeding from the top of the mountain to the north, I found it sloped gradually to the distance of a mile to the river in its rear. This river and its tributaries, contrary to my expectations, have but very few mangroves about their banks, and these are so small as not at all to affect the salubrity of the northern slope of the mountain; and I am quite convinced they could not at all influence its higher portions. On my return from the mountain, I had the pleasure of meeting Rev. A. D. Williams, one of the oldest and most respected of the Liberian citizens, and now superintendent of Robertsport. From him I obtained materials for the accompanying map of Cape Mount and its vicinity,* as well as much interesting information about the country and its aboriginal inhabitants. Some thirty years ago, Mr. Williams attempted to establish a mission at Cape Mount, and preached in the home of a slave factor. But that factor, with his rum and tobacco and powder, and his influence in favor of the slave-trade, proved too much for him. Through all the years which have intervened, the slave-trade has kept up such constant hostilities, among the natives, as to shut out the Gospel. Within the last four years, however, Mr. Williams has had the great pleasure of seeing a colony established here, the slave-trade stopped, and the tribal wars, to which it gave rise, succeeded by a general pacification, effected, in a great measure, through his influence.

* Map published herewith, p. 366.

THE WHOLE COUNTRY OPEN.

The country is now all open to colonial settlement and missionary influence. And, perhaps, nowhere on the west coast of Africa is there a more interesting tribe for missionary effort than the Veyes living about Cape Mount. You are aware that it was a man of this tribe who, many years ago, invented a syllabic alphabet. I had supposed that this system had been of little use, except to the inventor. But I had proof to-day that it has been very generally introduced into the tribe, and is used by them in business transactions. Inclosed I send you a note received by Mr. Williams from a chief in the interior, which was translated for him by a Vey youth living near Mr. Williams' residence. I give the translation on the back of the note.*

DISCUSSION WITH MANDINGO MOOLAHs.

On my way from Mr. Williams' to the landing, passing through a Vey town, my attention was attracted by a Mandingo man sitting in an open shed-room, chanting from the *Koran*. I approached and stood before the door until he ceased his religious services. I then commenced conversation with him, through a Vey youth, to ascertain his religious status. He entered with much apparent frankness into the subject. His religion, he said, taught him to attend carefully to his religious services; to do good, and refrain from bad. "But what is bad? What does your book teach you about—lying, stealing, adultery?" "It teaches us we must not speak on any subject without knowing it, lest we tell a lie; that for the first offence a liar is to be admonished; for the second, beaten; for the third, one hand must be cut off! if he is incorrigible, both must be cut off." "But are there not many sins not found out—does not God threaten to punish every transgression, unless atonement be made? and as we cannot atone, do you not see, as we Christians believe, that Jesus Christ must die to pay for our sins?" "Ah, you speak of Jesus Christ! But Jesus Christ could not die—Jesus Christ did not die—he lives, he ever lives!" "Very true, Jesus Christ lives; as God he has ever lived—as a human soul he has ever lived, even as your soul must ever live. But as man he died, and the union of Godhead with the man Christ Jesus, gave his death the value we attribute to it." "Jesus Christ could not die—could not die! But see, my master comes! he will speak to you fully about this."

AN INTERESTING CHARACTER.

And now approached one that I must ever recall as a very interesting character. He was dark, but with turban, flowing robe, high, intellectual

* Note given on page 370.

LETTER IN THE VEY LANGUAGE, REFERRED TO IN BISHOP PAYNE'S LETTER, ON PAGE 369.

(Translation on a subsequent page.)

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forehead, and bright, quick-glancing eyes. Resuming the conversation where his pupil had ceased, he said, "We are indeed sinful. In every man there is the evil and the good principle. But we must steadfastly withstand the evil by the good. It is so, too, in our efforts to do good. In teaching others, we encounter opposition, reproach, persecution. But we must not return evil for evil. We must in meekness instruct those who oppose themselves. So did Jesus Christ, of whom you have spoken. His whole life was spent in doing good. It was this which aroused opposition, persecutions, at length, deadly hate, of kings, chiefs, and his own relatives. They at length determined on his destruction. Jesus was not aware of it. But his father was, and determined to deliver him. At the hour appointed for his destruction, God caused darkness to overspread the land. His enemies, by mistake, seized upon and crucified a relative of Jesus, resembling him in person. But an innumerable company of angels were sent to bear Jesus into upper regions—not in heaven: he is not there: but in mid-heaven. There, with his angels, he contends with the great adversary and his angels. At a distant period he will come with all his angels to reward the good, and punish and put down all his enemies." "I am rejoiced, my friend, that you hold so much that is true. But we know assuredly that Jesus died. Multitudes witnessed his death, and God himself testified to it, by sending the Holy Ghost, at Pentecost, and converting 3,000 souls. In this faith men have been converted throughout all ages. The whole Church believes it. All must believe it, for 'there is no other name by which sin is atoned for, by which we may be saved.'"

He heard attentively, and was disposed to continue the discussion; but I was obliged to leave. As I was doing so, he said, "You are a God-man, and I am a God-man—from the distant interior. Will you not give me some tobacco and paper?" I told him, of tobacco I had none, but would cheerfully send him some paper when I got on board. He is a literary man. He had a large quantity of Arabic MSS., and spends his time in reading and teaching. I could not but feel that he and the large class which he represents, would be hopeful subjects for Christian effort. The Mahometans are now fast converting these interesting Veys and other pagan tribes between this region and Central Africa. The slave-trade has led to intercourse between these remote regions, which the Mahometans avail themselves of to propagate their faith. What an interesting position from which to disseminate a purer—the true religion! The field is almost wholly unoccupied, there being only one young Liberian teacher in a town some fifteen miles interior, employed by the Methodists.

Shall we not occupy it—occupy it at once?

First.—Here we have a healthy station, undoubtedly, on the coast, from

which to radiate, and which might be a recruiting station for missionaries residing at other points along the coast.

Second.—Here is a most interesting, unoccupied field, extending hundreds of miles interior, among the best African tribes.

Thirdly.—If we do not occupy it, the Mahometans will.

Let me very earnestly recommend then to the Foreign Committee—

First—To invite firm friends, whose hearts may be inclined by the above statement, to subscribe to build a small mission house immediately on Cape Mount. I will promise, God willing, to have it done, if funds be provided, eighteen months hence.

Second—To invite some one or more brethren, whose hearts may be touched by the above statement, to this particular field. If I might, I would delight to engage in it.

Is it asked why so interesting a field has not heretofore been brought before the Church? The reply is, that until very recently it has been closed by the slave-trade. It is now open. God grant us faith to enter it!

Very respectfully and truly yours in the gospel.

SECOND LETTER FROM BISHOP PAYNE.

MONROVIA, LIBERIA, *June 14th*, 1860.

REV. AND DEAR BROTHER :

OUR ship anchored in Monrovia Roads on Saturday afternoon, 9th inst., at 5 o'clock. I immediately came on shore, to the house of Rev. Mr. Gibson, to make arrangements for services on the approaching Sabbath: I was thankful to find Mr. Gibson and family well, and the former earnestly engaged in his work. But it was here I found heavy tidings from Cape Palmas, no doubt already communicated to you by Mr. Rambo. While musing and sorrowing over these things, I was nerved to my work by reading one of the Lessons for 12th inst., 1 Kings, xix., 15—"You are discouraged, Elijah, at *appearances*; go and do what I tell you." Thus, by God's help, I resolved to go forward, *doing my part*.

SUNDAY SERVICES.

On Sunday morning I preached in the small framed church erected through Mr. Stokes' efforts, and kindly loaned to Mr. Gibson for the past six months, and confirmed twenty-one persons. Most of them were in "the morn of life," precious fruits of the Sabbath school. I was assisted in the services by Rev. Messrs. Stokes and Gibson. In the afternoon, after sermon by the Rev. Mr. Gibson, I confirmed two other persons, who could not get out in the morning. Before service I visited and addressed

the Sabbath school, having about sixty scholars. In the evening we held a third service, when Mr. Stokes preached, and I confirmed one more person, making twenty-four in all. Thus has Mr. Gibson been much blessed and encouraged in his efforts.

On Wednesday evening I engaged to preach again, but was prevented by the rain. During the day I called on the President. I was sorry to find him slightly indisposed. He was as agreeable as usual.

EXAMINATION OF THE SCHOOL.

This morning, according to previous arrangement, I examined the female school taught here by Miss G. Williams. She has sixty-two scholars on her list, forty-two of whom were present this morning. On the whole, the children gave gratifying proof of the faithful care which friends are wont to attribute to their kind teachers. In the afternoon, I attended, by invitation, the closing part of the examination of the Alexander High School, under the Presbyterian Mission. The present teacher of this school is Mr. E. Blyden, colored man, and native of the West Indies. I regretted not being able to attend the examination in the morning, as I thereby missed hearing the Hebrew class, and first class in Greek. This afternoon the exercises were, annals of great men, in Greek, Æsop's fables in Latin, algebra, and mathematics. In all these branches the examination was alike creditable to teacher and pupils; insomuch that, at its close, I could conscientiously congratulate both on having secured for mathematics and the classics a permanent *status* in Liberia.

VISIT TO CLAY-ASHLAND.

June 19th.—On last Friday, 8th instant, I left Monrovia for Clay-Ashland, arriving at Rev. Mr. Russell's about four o'clock, P. M. I was thankful to find Mr. Russell and family in good health, except that the former had recently fractured his arm. From this, however, he is fast recovering.

On Saturday afternoon our services commenced in Grace Church. After the reading of service by Mr. Russell, I addressed a small congregation. In the evening we had another service, when Rev. G. W. Gibson preached. On Sunday morning the little church was filled by a very attentive congregation. After preaching I confirmed nine persons, two candidates being unable to attend. The present number of communicants under Mr. Russell's pastoral care is thirty-seven. In the afternoon Rev. Mr. Gibson again preached. At night we held a third service, when Rev. Mr. Russell preached, and I concluded with an address.

The services, on these several occasions, were attended by serious congregations, and it is gratifying to find that the sober system of the Church becomes here, as elsewhere, to be increasingly appreciated.

On Monday I examined the school of Mrs. De Coursey, in Clay-Ashland. There are forty-two scholars on the list in this school, and thirty-three were present at examination. The teacher represents that the children have been much hindered by cutaneous diseases, which seem especially to abound in this region at the present time. Indeed, many present were almost unable to walk from this cause. Under such circumstances, it was not surprising that the examination showed less improvement in the children than former ones.

THE MESURADO CONVOCATION.

It is gratifying to learn that the Mesurado Convocation is manifesting that aggressive spirit which is the best, the only satisfactory proof of a *vital connection between Christians and their living Head*. A catechist is employed and supported by the Sunday school of Trinity Church, Monrovia, at *Verswa*, a native settlement on the northern side of St. Paul's river. Here the catechist comes in contact with Mahometans; and when he applied to instruct *the children*, he was told that *the people had a teacher for them*, but he might address the *adults*. There are, in truth, *Mahometan teachers* through all the country between this latitude and the Desert, and unless Christians are active, the tribes in this region will all become followers of the false prophet ere they begin their work. Alas! alas! From what I have observed, I am convinced that the Missionary who would be successful among these people, *must know and teach Arabic*. I would also suggest that Rev. G. W. Gibson be supplied with the Bible, and Testaments, and tracts in Arabic, as there is opportunity for extensive distribution in this neighborhood. The Mandingoes and others read with avidity all that they can get written in this language. *May I also request that you will send to me and Mr. Gibson an Arabic grammar, dictionary, and other books suited to facilitate an acquisition of the language?* I cannot but repeat my impression of the importance of *establishing at Cape Mount a mission expressly to operate upon the interesting classes here referred to*.

Under the Convocation is a Sabbath school at *Caldwell*, where at present there is no other school, though there are in the neighborhood, it is said, a hundred children.

EFFORTS AT CAREYSBURG.

At *Careysburg*, a settlement of 600 or 800 people, the Convocation is endeavoring to erect a small chapel. A considerable amount for this object has been raised in Monrovia and elsewhere. I was glad to hand Mr. Russell fifty dollars, from a friend in Georgia, for this chapel. Will not some kind friend send them a hundred dollars more? *Careysburg* is already one of the most important settlements, and with its comparative healthiness and agricultural advantages, it must soon become, for some time to come,

the centre of population. It becomes us to do our part in supplying it with the means of grace. Rev. Mr. Russell now visits the place once or twice a month, and, at his and Mr. Gibson's suggestion, I have appointed Mr. John H. Dennis to lay-read in his absence.

MATERIAL IMPROVEMENT.

It is very pleasing to observe the great improvement which is now going forward in agriculture on the St. Paul's river. Three sugar mills are kept pretty constantly employed, while cane fields and coffee farms, in the most flourishing condition, everywhere meet the eye. If this improvement shall go on, and I doubt not it will, and the people shall fear, and honor, and serve God, what a fair heritage will the future reveal for these Liberian colonies!

Yours, very respectfully and truly.

THIRD LETTER FROM BISHOP PAYNE.

SHIP M. C. STEVENS, OFF BASSA COVE,
Saturday, June 23, 1860.

DEAR AND REV. BROTHER : We left Monrovia Roads on Wednesday afternoon, and anchored off the Mission-House, Bassa Cove, the following evening. By the kindness of the captain, I immediately landed, arriving at the Mission-House about dark. I was thankful to find Mr. and Mrs. Thompson quite well, and to learn from themselves and others that they have great encouragement, both in the public services of the Church and in their school. The latter they determined to sustain by teaching themselves from the time it was announced, that the finances of the Mission would not justify the employment of a teacher here. About *forty-five* children, gathered from Upper and Lower Buchanan, attend this school.

ARRANGEMENT FOR SERVICES.

As it was probable the ship would only stop at Bassa a day, we endeavored to collect a congregation on Friday morning ; but it rained so constantly that we could not begin services until 1 o'clock, and then the attendance was small. On this occasion I preached and confirmed *five* persons.

In the afternoon, having been informed by the captain that we should not leave until this afternoon, we determined to appoint services for last evening and this morning. Constant, heavy rain prevented the former. This morning, however, we held a second service, when I again preached and confirmed *one* person, making *six* in all. *Four* other candidates were prevented by sickness or other causes from being present.

Although the congregations on both these occasions, as was to be expected under the circumstances, were small, I was thankful to learn from Mr. Thompson and others that the usual Sabbath congregations are good. And considering the changes here, the increase in the number of communicants is certainly very encouraging.

The following are the statistics of the station as handed me by Mr. Thompson :

Communicants, 25 ; Sunday-school scholars at Lower Buchanan, 27 ; do. at Upper Buchanan, 30 ; day scholars at Palm Grove, 42.

KPAURE STATION.

At Monrovia, I received information of the death of Mr. R. H. McMorine, employed to open this halfway station to the interior. Mr. McMorine—a faithful Christian—died in peace at Edina, on the 4th of February, of cold contracted in travelling to and from Kpaure. He had done nothing besides erecting a native house at the station.

Our plans in that direction are in consequence, *for the present*, arrested. I trust, however, ere long to be prepared to report to the Foreign Committee, a much more efficient means for occupying this interesting region than any heretofore proposed.

VISIT TO SINOE.

Off Sinoe, June 28. We anchored here on Tuesday 25th inst. Proceeding on shore to Greenville, I arranged with Mr. Greene for services on that evening and the following day. On the former occasion the little church was full. Yesterday morning the congregation was not so large owing to the arrival of our ship, and business connected with it. I preached and confirmed three persons. In the afternoon I attended a meeting of Methodist, Baptist, and Presbyterian ministers in the place for conference, in reference to “things concerning the kingdom of God.” All agreed that more should be done among the heathen. May they have grace *to go and do* accordingly !

SECOND SERVICE.

As the church was again crowded, I preached, confirmed *three* more persons, and administered the Lord’s Supper. Five candidates for confirmation were prevented by various causes from being present. Mr. Greene reports at present :

Communicants, 13 ; day scholars, 32 ; Sunday school scholars, 16.

Mr. Greene has, according to the testimony of all, discharged his duties with remarkable fidelity as minister and teacher. He has also of late made frequent missionary tours among the natives.

It is sad to think that his labors must be suspended for a time, if not

forever. I found him very ill of bronchial or pulmonary disease. He has been unable to officiate for many weeks. Under the circumstances have not hesitated to advise him, in accordance with the advice of all the physicians, to visit the United States. And as health requires some attendant, that his wife accompany him.

As the best arrangement to be made for sustaining services in the place, for the present I have authorized Dr. Snowden to act as lay-reader.

CAPE PALMAS.

Monday, July 3. Yesterday, at about 11 o'clock, we anchored off the Orphan Asylum. And in an hour we were once more under its roof: It was communion season, but Mrs. Rambo had not been able to get to church, and Mr. Rambo felt unwilling to leave her, especially as they were expecting us every moment on shore. We were very thankful to find Mr. Rambo in apparently as good health as he has ever enjoyed on the coast. Mrs. Rambo, however, seems feeble, though cheerful and full of hope and life. In the afternoon, Rev. Mr. Crummell came to see us. He shows the effects of African climate, but has been able to discharge his duties almost without interruption. He was followed by numbers, colonists and natives—who, though it was Sunday, hastened to welcome us home again.

In the evening I united with Messrs. Rambo and Crummell in the usual monthly missionary meeting. I could not but wish that the addition to St. Mark's had been finished, for the old part was perfectly full and overflowing. We had a very pleasant meeting. Would that this monthly missionary meeting might be held in every church in the United States! How might we then lengthen our cords and strengthen our stakes in Africa, as in all heathen countries!

In looking around, I find more appearance of *material progress* at Cape Palmas than at any settlement in Liberia since I left the coast. Several buildings have been erected, and a number of others are in progress. Among these is the very fine stone one intended for the hospital. May it be speedily completed!

The moral aspect of things is not so pleasing. There, as at other points, the large traffic in ardent spirits has exerted a baneful influence upon the churches; while at Cavalla we hear of numerous cases of gross immorality following that of the native deacon (Jones). "*In God, we trust.*"

Yours very respectfully and truly.

LETTER FROM REV. J. RAMBO.

CAPE PALMAS, July 9, 1860.

DEAR BROTHER :—Before entering upon business, I will write briefly about our work in general. The Bishop, and Mrs. Payne, with Miss Griswold, reached us on Sunday week, the 1st inst. All arrived in good health and spirits. They received a cordial welcome, both here and at Cavalla.

They found us all in usual health. Mr. Messenger starts for Bohlen to-morrow, to remain a week or two, in order to finish his arrangements with reference to an early removal there.

I am happy to state that the Lord still seems to be with us here at the Cape. I am about to form a class of candidates for confirmation. Several of the asylum orphans have been for weeks under special religious instruction, having given evidence of a change of heart. Besides four or five here, seven others are now to be admitted as candidates—two of whom are native boys at Hoffman station. There seems to be considerable seriousness among the young in the school at St. Mark's.

At Rocktown, a native man and his wife are candidates for baptism. I hope within a month to baptize them. There is no special interest among the natives here of the Cape. We continue to preach and labor among them as usual.

The night schools are to be resumed again, as soon as the people get through their harvesting. The children and youth cannot be gathered into school until the latter part of August.

Our work has been more encouraging during the past two months than it has been for a year or more. A most excellent spirit prevails among Christians here, and we pray that God's spirit may be largely poured out upon all the churches.

Our examinations passed off well.

Yours in Gospel bonds.

MRS. MESSENGER'S JOURNAL OF A VISIT UP THE CAVALLA RIVER TO BOHLEN.

CAVALLA, May 23, 1860.

DEAR SIR : It is not without some hesitation that I have concluded to write you, particularly as my subject is one on which others have written you before, namely, "A trip up the Cavalla river." Therefore I fear the points of interest have been exhausted. But probably a lady's experience and impressions may be something different, and I hope may not fail to interest

those who feel an interest in our labors. I will therefore send my journal as I kept it on our way up.

We miss steam here very much. We hoped to have an early start from Cavalla, Wednesday morning, May 9th, but did not get off until noon. However, a year's experience of life in Africa has taught us endurance if not patience. We had four miles to go before reaching the river; we then took the large mission canoe and started.

We only sailed twelve miles and reached Gitetaboo.

Headman gave us as affectionate a welcome as if we had been old friends, and immediately ordered his best house to be cleaned for our accommodation, meanwhile we were sitting outside the "admired of all admirers," the most of them never having seen a white woman. I assure you I was a great curiosity, and it being too dark for them to see us well, they would come close and look at our faces, take our hands and hold them..

When the house was ready he invited us in, and first thing I saw was a little boy being driven quite severely from his hiding-place, from where he had hoped to have an uninterrupted view, but being disappointed, he joined other of his mischievous fellows in holding a lighted torch to the door to assist them in beholding our faces. But the excitement being a little abated, especially as we told them they might have a good look in the morning, I proceeded to prepare our tea, Headman looking on all the time, he assured Mr. M. that his "mama" was fine. We had the luxury of an old table and one chair. Mr. M. had a native seat which did not allow his head to come much above his plate.

We enjoyed our tea for we were hungry. As our friend could not accommodate us with a bed, he assisted in hanging up our hammocks to supply its place.

Friday Eve. We took breakfast yesterday morning at the same place; ate rice, chicken, and soup of native women's cooking, and it tasted *tolerably* well. Goats and chickens joined women and children in looking in upon us a little earlier than was agreeable.

After breakfast, Mr. M. requested our "host" to gather his people together that he might speak to them; but the most of them had already gone to their farms, and, as a heavy storm seemed to be arising, they were invited to our room. The wind arose quite high, and some being frightened, began to beat a drum and make a great noise to still the wind, of which Mr. M. took advantage to tell them who it is that "holdeth the wind."

The rain continued till about noon, at which time we proceeded on our journey. By night we reached a colonist's house, which, they say, is half way to Bohlen.

Upon coming to this place, the natives flocked around us to get sight at the white woman.

The king came and took my hands, turned them over and over as if to see if I were really flesh and blood.

He said he never saw anything so beautiful. I told him if he would see some more white women, he might think they surpassed me, but he shook his head, and said it would be a long time before that would be, and gave my husband credit for much good taste in selecting me. Mr. M. asked him if he might come to his town and preach in the morning, he said, Oh yes, and he must bring his "mama" with him. I promised him I would come, so this morning, before breakfast, I went with my husband to town, where he preached to a congregation of about three hundred, but he called it my congregation, as I seemed to be the great object of attraction; but they were very attentive, and when he was through, the king told him he was going to try and do that good way. After preaching they wanted to see my hair.

I took off my bonnet and took it down. They shouted in astonishment to see it so long and straight. They took hold of it and smoothed my head, which I would gladly have excused them from. We returned, took breakfast, and had to wait till about nine o'clock for our men. Mr. M. had some fever this morning, and the sun has been so hot that it has increased very much.

We are staying to-night with Byaard (Meta Elliot's husband). My husband is sick, lying on a narrow hard bed. Meta got me some soup, and I sat down alone to eat. What a blessing I feel that it is to-night that I can write to the loved ones at home, for many a lonely feeling is kept back this evening by so doing. I pray my husband's health may be restored by morning.

BOHLEN STATION.

Saturday Eve. Mr. M. was able to travel this morning, we started about nine o'clock. The day was very warm, and our men handled their paddles very lazily, except occasionally, when they would see some canoe ahead, they would pull up very rapidly, for a few minutes there would be a struggle to see who would be the smartest, but our men were always victorious, they would then say Grebo man "pass" all black man.

They kept a careful lookout for game, especially for monkeys, but unfortunately for them monkeys kept out of "gun-shot." They say monkey make "fine chap."

However, a few birds fell, one large fine one I wanted for my supper one evening, but I yielded to earnest entreaties and gave it up.

Within four or five miles of our landing place we came to the rapids. The water is very swift here. One place we got out on the rocks, while the men pulled the canoe over. To me it was quite exciting all through, as there was some difficulty in keeping the canoe off of rocks, and

occasionally it came thump against one and sometimes stuck fast, when there would have been danger of capsizing or being carried back by the current had it not been for the expertness of the men, so quick would they jump out and pull us over. They are brave fellows in the water, feeling about as much at home there as on land.

I felt a little nervous when we came to Haboe's town where my husband was before taken prisoner.

Several men came down to the river with guns and cutlasses in their hands. Mr. M. spoke to them, and they answered in a very friendly manner which showed they felt no longer vicious, but I confess I did breathe easier when we got out of their reach. How plainly it is to be seen that God is preparing the way, and making the paths straight in the wilderness, that His Gospel may be carried to all nations. There used to be a headman living on the river that made trouble to all who attempted to go up. He has died since we came. The man who was the most urgent to have Mr. M. killed the time he was taken, has since been killed himself in war.

Our landing place is just below the falls. It is quite an exciting place to land. The roaring of the water, together with the jabbering noise of the merry natives who meet us here, makes quite a tumult.

We climbed to the top of a steep hill on which stands a town. I seated myself under a tree, and was soon surrounded by heathen young and old. I was very sorry I could not speak to them, and tell them why I came to their country, but, alas! our efforts to speak to each other were like Babel. However, through an interpreter, I did speak some to them.

I asked them if they wanted us to live among them. They were much pleased with that idea, and said they wanted us to live right there in their town. They felt quite honored if they could touch my hand, but some, more timid, were satisfied to creep up and touch my dress.

It is about three miles from here to the station.

Many came around to see me get in the hammock, and several begged that they might carry me.

The road is very rough and hilly.

We arrived there about one o'clock. How cheering it was to see the little frame house standing among the trees and bushes. We were glad to be seated in the cool breeze that was gently passing through the house, and refresh ourselves with water. Mrs. Brownell soon sent us some dinner, which we relished, having a good appetite.

The house is all finished outside but unfinished inside. Mr. M. fixed up a wide board for a table and our hammocks for a bed, and there were several of Brownell's chairs there. I got out our things and "fixed up," and soon began to feel perfectly at home.

I cannot describe the wild beauty of this country. We are right among the mountains ; we cannot look in any direction without seeing them near and at a distance. Toward the south we see Mount Gero, its summit reaching to the clouds, and thickly covered with trees and jungle. Rice farms are to be seen in every direction, appearing like so many fields of green wheat or rich meadows, while from the valleys the palm trees wave their feathery branches in the breeze.

What an Eden might the hand of civilization make of this country, that God, with "lavish kindness," has so beautifully adorned with all things lovely in nature, and where no chilling blasts come to wither or destroy.

In the evening we went to Brownell's to attend prayers with his family and school boys.

Sunday. The strangeness of the place, and the croaking of the night-hawks, made the night seem dismal ; but I arose feeling very well ; not so with Mr. M., he does not seem able to bear this climate as well as I. Henry (our boy) made a fire out of doors, and with his help I got a very good breakfast. I was sorry Mr. M. was not able to eat. He had an appointment to preach in the morning in Nitie-Lu. The people stayed from their farms to hear him. He sent for two of his men to come and take him in a hammock. I wanted to go, and I thought I would try my strength and go up the mountain. It is so steep that the men said they could not carry Mr. M., but told me I must not walk ; but I thought I would show them that I was not as helpless as they believed me to be, so, without the least help, I went up.

There was quite a large number assembled, who appeared very attentive while Mr. M. preached the Gospel to them.

After preaching, many came and shook our hands, examined our hair, and asked questions about our country. When we started back we found it easier to go down hill than up. In the evening Mr. and Mrs. Brownell brought their infant to be baptized.

We remained here five days, and the most of my time was spent in showing myself to the natives. I could not allow them to come up-stairs, so I would go down ; and when I would get tired and stay up, they would beg me to come to the window, and when I would go they would ask me to come down that they might see me better. It is very tiresome, but I like to please them.

The headman of Nitie-Lu came, and we invited him up to sit down.

He has a very agreeable countenance, and is very friendly. He says he will be Mr. M.'s father and friend, and will be happy to settle all difficulties that may arise between him and the people. He is anxious that we should learn his language, and says he will teach it to my husband.

What a blessing it might prove to the whole town if one such influential

man would leave all and follow Christ. It is encouraging to see the heathen so willing to have missionaries come among them.

We planned an addition to the house. Mr. M. marked off the garden, a good large one, and left a man there to work. Started home on Friday about ten o'clock, and got to Cavalla Saturday about five, found all things doing well; and although we were sorry to leave Bohlen, yet we were glad to get home. I am very well satisfied to live in the interior, and I think I shall like the people up there better than I do those here.

This is my journal almost as I kept it on my way up the river.

I remain yours very respectfully.

CHINA.

EXTRACTS FROM JOURNAL OF REV. E. W. SYLÉ.

From January to June, 1860.

[I have no written record of the first three months of this year. The Committee, knowing my circumstances, will excuse the omission.]

16th March, I was present in Trinity Church when the Bishop of Victoria delivered his "Charge to the Anglican clergy"—a very interesting document, subsequently published. As exhibiting the views which are entertained by Bishop Smith now, in comparison with those he published in the account of the exploratory visit to the open ports of China, fifteen years ago, it is very full of encouraging suggestions as to actual progress that has been made, and the best methods for insuring and accelerating that progress. One passage, relating to the good understanding between our own and the English Church, in this field (which is the first where they have met on common ground), is important enough to be put on record. It is this :

* * * "The concentration of our Missionary endeavors upon the province of Chehkeang, which, on independent grounds, I have before shown to be in the highest degree desirable, is rendered to a still further extent expedient through the presence of an American Protestant Bishop at Shanghai.

"You are doubtless aware that, although no practical difficulties have ever been experienced here on the spot, the vicinity of two Bishops of sister-churches, and the coincidence of the limits of their respective jurisdictions over the clergy at Shanghai, have appeared to many minds, in the Churches at home, to involve an anomaly, and the appearance of a departure from primitive custom in the early Church. The strict terms of my

Letters Patent, and the laws of England affecting the position and rights of the clergy in foreign ports, have prevented the possibility of any formal arrangement between the two Churches. The concentration of the Anglican Church Mission upon the province of Chehkeang, would leave the American Episcopal Mission free to extend their work from Shanghai, and to consolidate their force in the province of Keang-soo. As a matter of personal arrangement, it is my intention to invite my friend, Bishop Boone, to undertake any confirmation of native converts at Shanghai, and to delegate to him the exercise of such episcopal functions, on my behalf, in our Chinese Mission at this station. By a private understanding of this nature, the two provinces of Chehkeang and Keang-soo might thus become the respective Chinese dioceses of the Anglican and American Bishops ; not, however, by any formal ecclesiastical compact, nor to the exclusion of the independent action of the various Missionary societies included in either Church.”—*Charge*, pp. 7, 8.

The last two clauses bring out the unavoidable limitations of the intended arrangement.

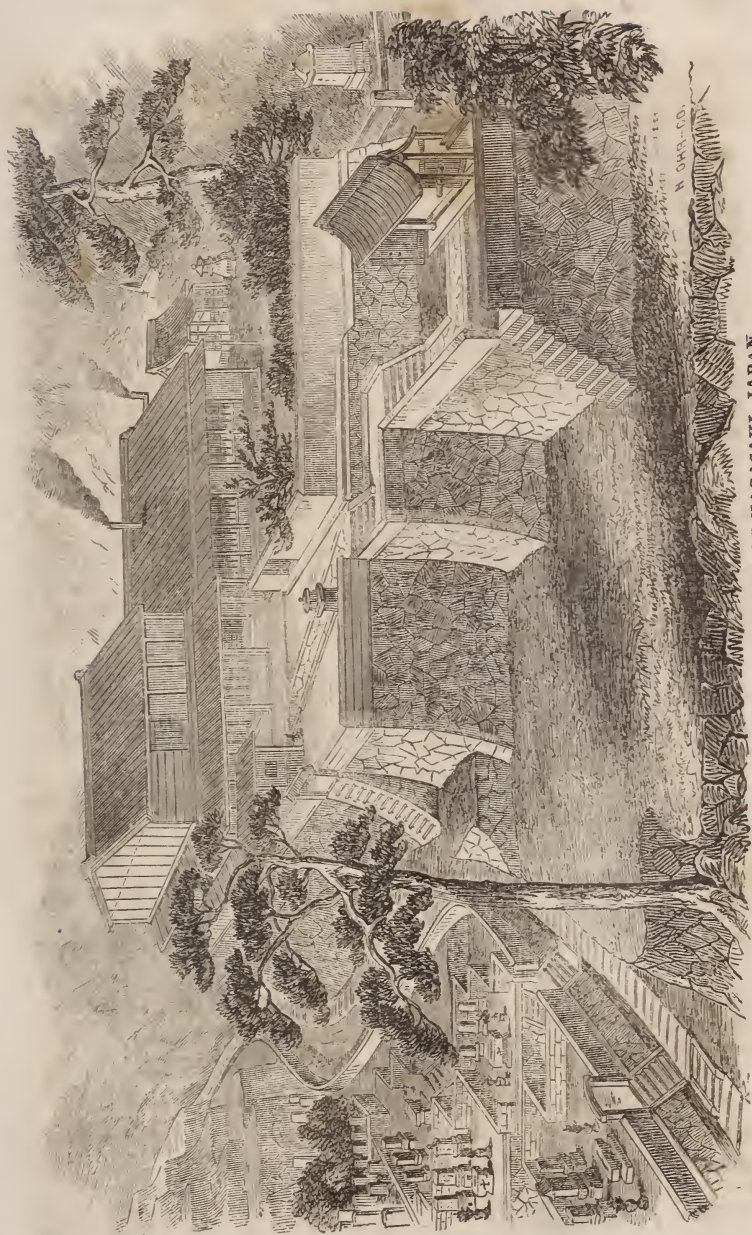
[TO BE CONTINUED.]

TRANSLATION OF VEY NOTE ON PAGE 370.

DANDA to the old man (Williams).—*Danda* informs the old man that he has returned home, and wishes to do business for the old man. Danda's friend, whom he has been visiting (in the interior), desires to inform any American friend who wishes to trade, that he has much to sell. The old man will please send, by his boy, *Bara*, a piece of cloth, and Danda will return by the messenger its value, in whatever article of trade the old man may wish.

RESIDENCE OF OUR MISSIONARIES AT NAGASAKI, JAPAN.

THE original drawing, from which the cut on the opposite page was copied, came to us from the Rev. J. Liggins. It was sent by him with an article for the *CARRIER DOVE*, which is published in the October number of that paper.



RESIDENCE OF OUR MISSIONARIES AT NAGASAKI, JAPAN.

PRECIOUS FRUITS OF THE GOSPEL.

The following interesting note accompanied a contribution recently received. .

September 24, 1860.

REVEREND AND DEAR BROTHER :

I enclosed, to-day, to the treasurer of the Foreign Committee, along with a balance to complete the contributions of my parish for the year, another little sum, of two dollars and fourteen cents, the history of which I think it right to give.

A native of the Chatham Islands, named Acoachi, came to this place several years since, with a gentleman who had been on a voyage to the Pacific. Though born a heathen, he had acquired some general acquaintance with Christian truth, under some of Bishop Selwyn's missionaries, and had a copy of the Maori gospels. The influence of this knowledge, simple as it was, appeared in his singular conscientiousness, fidelity, and kindness of disposition, which acquired for him a respect and confidence quite remarkable, under the circumstances of his condition. It was a surprising event in God's providence, that, though he was, like all the Islanders of those seas, a most expert swimmer and diver, he came to his death by drowning, through the playful use of a life-preserver, of which he had no need. In his pocket, after his death, this little sum was found, and it was thought the most suitable disposal of it, to cast it into the treasury of our missions to the heathen. Such missions had brought him out of Pagan darkness, and lifted him up from the ferocious barbarism of cannibals, to a mildness and rectitude of conduct which any of us might imitate.

I am, very sincerely, your friend and brother.

INTELLIGENCE.

THE Rev. Mr. Liggins has been obliged, by the failure of his health, to leave for a time the station at Japan. He embarked for England, where he arrived early in August last. He purposes to return to Japan so soon as the condition of his health will enable him to do so.

Acknowledgments.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from August 15th to October 1st 1860 :

Maine.

Calais—St. Annie's for Af., thro' Rev. Mr. Henning..\$20 00
Dresden—St. John's, for Af.... 3 00
Gardner—Christ Ch., \$17 12;
 money found in the pocket of a deceased native

of the Chatham Islands,
 \$2 14.....\$19 26
Lewiston—Trinity, for Af., thro' Rev. E. W. H..... 10 00
Portland—St. Luke's, for Af... 45 10
 " St. Stephen's, for Af. 14 00
Saco—Trinity, for Af..... 8 80 \$120 15

New-Hampshire.

Concord—St. Paul's School, for St. Mark's Hospital, Af... 24 32
Portsmouth—St. John's, for Af. 39 00 53 32

Massachusetts.

Brooklyne—St. Paul's, from Mrs. King for Ed. of a child in Miss Conover's School, Shanghai	\$25 00	
Cambridge—Thro' Rev. C. C. H., for Af.	6 00	
Marblehead—St. Michael's.	61 76	
Newburyport—St. Paul's S. S., for the James Morss Scholarship, Af.	20 00	
Northampton—St. John's, for Af.	27 00	
Springfield—Christ Ch., for Af.	40 72	\$180 48

Rhode Island.

Newport—From the Rev. Chas. H. Page, Chaplain U. S. A. ½.	2 50	
Providence—"Redeemer from a friend who wishes it was more," for Af.	25 00	
" "St. John's Ch., individuals of do., for China Mission"	450 00	477 50

Connecticut.

Bethlehem—Christ Ch.	8 00	
Hebron—From Mrs. L. J. Hendee.	2 00	
Marbledale—From Rev. N. S. Wheaton, \$20 00; for Af., \$10 00.	30 00	
Milford—St. Peter's.	4 69	
Monroe—St. Peter's.	6 00	
Newtown—Trinity.	36 00	
Norwalk—St. Paul's.	43 00	
Roxbury—Christ Ch., ½.	3 00	
Southport—Trinity.	29 25	
Waterbury—Thro' Rev. C. C. H., for Af., "proceeds of a prayer of evening"	4 00	
Wilton—St. Matthew's Ch.	17 00	182 94

New-York.

Brooklyn—Holy Trinity S. S., for China, \$4 00; Af., 43 77.	47 77	
Cherry Valley—Grace.	6 00	
Claverack—Trinity.	3 73	
East Hampton—St. Luke's.	5 25	
Manhasset—Christ Ch.	50 00	
New-Brighton—From Mrs. Daniel Low, for Af.	20 00	
New-Windsor—St. Thomas.	11 00	
New-York—Memorial Ch.	15 00	
" St. Thomas' Church—Free Chapel of, for scholarship in Af., \$2 67; S. S. for do., \$17 33.	20 00	
" "For the distribution of the Carrier Dove"	50	
" From W. S. G.	10 00	
" "Foreign Missions"	2 00	
Peekskill—St. Peter's, \$15; from a friend, \$10.	25 00	
Pleasant Valley—St. Paul's.	2 50	
Rockaway—Trinity.	16 50	
Rockland Co.—Mission per Rev. Mr. H.	5 00	

Sag Harbor—Christ Ch.	\$2 81	
Saugerties—Trinity, \$30; S. S., for Af., \$5; Annual Sub. of Rev. Dr. Robertson, for Athens, \$25; Af., \$25.	85 00	
Westchester—St. Peter's.	88 71	
Smithfield—From a Friend.	10 00	\$426 77

Western New-York.

Auburn—St. Peter's.	17 06	
Avon—Children's Hoffman Society, for Af.	2 00	
Fayetteville—Trinity.	5 00	
Geneva—St. Michael's, for Af.	5 05	
" St. Peter's Chapel, for Af.	30 40	
" Trinity, for Af.	70 35	
Le Roy—St. Mark's, for Af.	28 00	
Manlius—Christ Ch.	8 00	
Mt. Morris—St. John's, for Af.	64 00	
New-Hartford—St. Stephen's.	3 00	
Norwich—Emmanuel.	5 00	
Oswego—Christ Ch.	23 01	
Rochester—St. Luke's from sundry person, \$6 85; Mrs. M., \$2; Mrs. R., \$5; Little Willie P., 50 c.; Little Alick P., 50 c.; Little Julia P., 50 c.	15 35	276 22

New-Jersey.

Clarksboro—St. Peter's, for Af.	18 00	
Jersey City—Grace, from A. G. Heminway, Esq., for St. Mark's Hospital, Af.	50 00	
Newark—Trinity.	15 75	
" From a Friend, for Af.	5 00	
" A Friend, for Af.	5 00	
New-Brunswick—Christ Ch.	33 75	127 50

Pennsylvania.

Alleghany—St. Thomas' S. S., for ed'n of Soo Kinny.	25 00	
Chester—St. Paul's, for the Edu. of 6 Children, Shanghai.	48 00	
Doyleston—St. Paul's, for support Paul Doyle, Af.	15 00	
Germantown—Christ Ch., for China, \$150; Af., \$150.	300 00	
Philadelphia—Nativity S. S., for the "Nativity" Scholarships Nos 1 and 2 in the Female Orphan Asylum, Af.	150 00	
From the Rev. Samuel Stratton, for China.	10 00	
From "H. G."	5 00	
Phoenixville—St. Peter's.	5 00	
Summit Hill—St. Philip's, for Af.	1 20	559 20

Delaware.

Lewis—St. Peter's, a member.	5 00	
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Maryland.

Baltimore—Ascension, toward Ed'n of 2 Children in Af.	20 00	
Queen Ann and Talbot Co's—St. Paul's.	62 00	82 00

Virginia.

Cumberland Co.—Tillotson Par., St. Peter's, for Chi.	\$106 00	
Fairfax Co.—Theo. Seminary "Missionary Society of Inquiry"	40 00	
Halifax Co.—Antrim Par., for China	32 08	
" Theo. Seminary Mount Zion Station, for the support of Edward Appleton, Af.	20 00	
Hampstead—St. Paul's Par., for Af.	100 00	
Leesbury—St. James', from a portion of the Congregation for the Leesbury Day School, China	100 00	
Norfolk—From Mrs. Payne, for China and Af.	25 00	
" With my Prayers".	10 00	
Richmond—St. James, \$20; Mrs. F. P. Hobson, \$5; Louisa Chamberlayne, a little girl, \$1.	26 00	\$459 08

North Carolina.

Chapel Hill—Chapel of the Cross, for Af.	4 00	
Newbern—Christ Ch.	10 50	
Raleigh—Christ Ch., ½	22 00	
Scuppernon—St. David's, \$36 50; for support of Ed. and Hugh Collins, \$40.	76 50	118 00

South Carolina.

Beaufort—St. Helena, for Af.	27 00	
Bluffton—St. Luke's, for Scholarship in High School, Af.	100 00	
Charleston—St. Luke's, from a member, for China, \$20; Af., \$5	25 00	
" St. Stephen's Chapel, from Miss Ward's S. S. Class	1 00	
Columbia—Trinity, \$7 05; Af., \$4	11 05	
Pendleton—St. Paul's	10 00	
Society Hill—Trinity	22 25	206 30

Georgia.

Savannah—Christ Ch., ½, \$5, S. S., from a mother and her little boy for the "Merrick White" Scholarship, Af.	25 00	
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Florida.

Pensacola—Christ Ch.	20 00	
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Alabama.

Union Town—Ch. of the Holy Cross	20 00	
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Mississippi.

Yazoo City—Trinity S. S., for Mt. Vaughan	\$9 40	
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Texas.

Washington—½	6 00	
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Ohio.

Columbus—Trinity Missionary Society	\$138 26	
Granville—Rev. A. Sanford	20 00	
Newark—Trinity, for Af., thro' Rev. C. C. H.	7 50	165 76

Illinois.

Pittsfield—From K. J. Stewart, for Af.	5 00	
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Kentucky.

Jefferson Co.—St. Matthew's	22 80	
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Tennessee.

Clarksville—Trinity S. S., for the "J. J. Ridley Scholarship, Af."	25 00	
Shelbyville—½	23 00	50 00

Michigan.

Monroe—Trinity, Miss Smith's School, by the hands of Miss Fauny Carpenter, for Af.	2 00	
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Arkansas.

Little Rock—From Mrs. M. F. Trippall, for her scholarship in China and Af.	45 00	
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Iowa.

Dubuque—St. John's S. S.	5 00	
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New Brunswick.

St. Stephen—Christ Ch., for Af.	7 05	
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Miscellaneous.

N. J.—R. D. B., for Scholarship, Af.	25 00	
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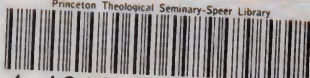
Legacies.

R. S., Pawtucket—From the estate of the late Mrs. Esther Slater, thro' her Executors, Edward S. Wilkinson and E. H. Slater	2 000 00	
N. J., Newark—From the estate of Hanford Smith, ½	264 20 26	26
	\$5,941 34	
Amt. previously acknowledged	74,252 34	
Tot. 1st Oct., 1859, to 1st Oct., 1860.	\$80,218 68	

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